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Synopsis of Important Articles.

The Famous Six days.*—The view that the six days represent periods or geologic æons of the world's gradual development is beset with difficulties. Accept the geological view that there were such periods, but understand that the record in Genesis is the description of a *geological transition* from one period to another, the narrative of the introduction of the present period. "To assert that the creative work of the days occupied ages, and to attempt to prove it from the record of that work, is to assume simply what the record implicitly denies. What was the use of a record on revelation, which meant only to rehearse the usual order of nature? How could religion as a communication from heaven be advanced by a geological treatise." The objections to the prevailing view are: (1) It takes away the miraculous character of the creative work, it asserts divinity everywhere, but locates it nowhere. It gives a divine energy which is impalpable. It destroys the very purpose of the record, which is to show that God acts independently of natural order. (2) It does violence to the record. The representation assumes an *immediate succession* of cause and effect: "Let there be light, and there was light;" "let the dry land appear," "and it was so." (3) It imposes upon the term "day" a secondary and inadmissible meaning. If its meaning here is any other than its name imports, it has misled mankind until now. (4) It assumes that there are only six geological ages; yet to gain this four or five distinct ages are crowded into one and as yet the information concerning geologic ages is uncertain. (5) It gives to the seventh day a symbolic character, an idea incompatible with the theory itself. The view demands that natural law be considered as holding supreme control over heaven and earth.

To many this argument will seem absurd, but is it so? The writer forgets that the Bible is a book which *grew out of* the events of sacred history, as well as a book which produced these events. It is very interesting to note that with this writer, a representative of the most conservative school, Wellhausen and all the destructive critics agree, in the position that the writer of the first chapter of Genesis believed in and described literal days of twenty-four hours.

* By D. E. Frieron in *The Presbyterian Quarterly*, Jan. 1890, pp. 48-55.

The Origin of Psalm LXVIII.*—The conditions demanded by the contents of the Psalm, a song of victory and praise for the ascent of the ark to Zion, and Jehovah's choice of Zion as his sanctuary, are found in 1 Chron. 28: 29, when the spoils of war and the fruits of all David's victories were dedicated to God for the building of the temple. V. 18 is to be read, "Thou hast ascended to the height; thou hast led captive captivity thou hast taken gifts among men yea, even [among] the rebellious, for the *inhabiting of Jah Elohim*." That is, He has taken gifts that he may dwell in them. The spoils of victory were for the building of his temple. The Psalm is interpreted section by section, in accordance with this situation. Nothing is found inconsistent; several details find thus their best explanation; while the general outline is just what would be expected on this occasion. But further, the statement in Ephesians 4: 8-10